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752 when gardens are cleared, planted, and harvested and the good will of the souls of their previous cultivators must be solicited; and when sacred lineage hearths (*wa ara*) are "fed" at the time of harvesting the new corn crop. At such times it is the men who contribute the flesh food and who officiate. Women contribute rice or corn, which is supplementary in importance but not in bulk.

937 If an Atimelang man plays with gusto the financial role his culture assigns him, the major part of his time will be taken up with the manipulation of these three types of investments. Concepts of profit, interest, credit, and reciprocity are all present, and since currencies are not strictly standardized in value sequences and in commensurability, there is ample play in the system for endless bargaining. In addition, debts are [838] rarely paid except under the pressure of dunning. It is quite evident that a man in the financial swim will have to devote most of his time to negotiations.

642 The elaborate and interesting economic system of Atimelang—as well as most of the other aspects of the culture briefly described in this chapter—will be discussed again and in more detail in the course of this volume, but for the moment the following summary will do. Subsistence economy is in the hands of the women and gives them real power and status, which are not stressed in the ideological system. The men are primarily responsible for financial dealings, which are the honorific occupation of the society. The divorce between subsistence and finance is not so complete as the ownership of property on a sex basis would indicate, nor is labor in either of these realms so divorced in practice as it is in theory. Many men are passionate horticulturalists and many women have financial skills. No onus is attached to preoccupation with the economic function of the other sex; in fact, it is rather admired as a supplementary skill.

771 In the realm of religion sacrifice is the chief form of worship. Using the term *worship* in this sense may be misleading because it gives a connotation of sacredness and awe that does not exist. Prayer is to all intents and purposes nonexistent; the nearest approach to it is a rare type of invocation (*ahang*). Divination in five or six major forms is used frequently.

776 787 All individuals have personal familiars that they have inherited from [838] parents and grandparents or have acquired themselves through some visionary experience. The inheritance of these personal familiars is not rigorous or exclusively in the patrilineal line, so that new ones are constantly being imported by women who marry into the Five Villages. The prevalence of fevers, especially malaria, which is endemic, may